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The Questions of Nālaka / Nālada in the *Mahāvastu*, *Suttanipāṭa* and the *Fobenxingji jing**

Seishi KARASHIMA AND Katarzyna MARCINIAK

Prologue

The *Mahāvastu* (hereafter “Mv”) is one of only three large texts of the Mahāsāṃghika-Lokottaravādin school surviving in the original Sanskrit. It is part of its legal texts (*Vinaya*) and is built around the biography of the Buddha. In it, the life of the Buddha is described in detail in a particular language called Buddhist Hybrid Sanskrit. We can compare stories in this text with parallels in the literature of other schools transmitted in other languages, such as Pāli and Sanskrit, as well as a Chinese translation of the Buddha’s biography, named the *Fobenxingji jing* 佛本行集經, T. 3, no. 190, translated by Jñānagupta 闍那崛多 in 591 C.E.

The *editio princeps* of Mv was prepared between 1882-1897 by Émile Senart on the basis of six late manuscripts of the text, of which the oldest one is dated from 1800 C.E. (Ms. B). The edition, which was made in the 19th century, based on the 19th century manuscripts (!), has become the basis for all research on the text, its content and composition, as well as the language, which it represents.

It was in the 1960s and ‘70s that the situation dramatically changed. Thanks to the activities of the *Nepal-German Manuscript Preservation Project*, much older and more valuable manuscripts of Mv than those, which had been used by Senart in his edition, were discovered in Nepal, photographed and subsequently catalogued by the *Nepalese German Manuscript Cataloguing Project*. Amongst them, the following two manuscripts are the most important, namely:

- (1) The sole extant palm-leaf manuscript, consisting of 427 folios, dating back to the 12th~13th century, on palaeographical evidence; the original is lost; its microfilms are available at the National Archives of Nepal in Kathmandu and the Staatsbibliothek zu Berlin (abbr. **Sa**)
- (2) The oldest extant paper manuscript, consisting of 238 folios, completed in 1657 C.E. by an eminent scribe named Jayamuni Vajrācārya. The original is kept at the National Archives of Nepal in Kathmandu; its microfilms are available at the Staatsbibliothek zu Berlin and the National Archives of Nepal (abbr. **Na**)

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The facsimile edition of the manuscript Sa was published by Akira Yuyama (*The Mahāvastu-Avadāna in Old Palm-Leaf and Paper Manuscripts*, 2 vols.) in 2001. The oldest paper manuscript of Mv, namely Ms. Na, is of special significance. Its scribe, Jayamuni Vajrācārya, working from the above-mentioned palm-leaf Ms. Sa or its copy, sanskritised many of the Middle Indic forms of Ms. Sa, made emendations, additions and deletions and thus, changed the features of the language and the content of the text substantially – one of the most illustrative instances of his changes is the title of the text, namely *Mahāvastu* in Ms. Sa was altered into *Mahāvastu-avadāna* in Ms. Na. All the later paper manuscripts of Mv are based directly or indirectly on Ms. Na, which, in turn, is none other than a copy of the old palm-leaf ms. Sa.

A new edition of the *Mahāvastu* is currently being prepared by the present authors on the basis of the above-mentioned two old manuscripts. Preliminary research conducted on the extant manuscripts of the text has proven that the two oldest manuscripts Sa and Na constitute the most important and valuable material for the preparation of a new edition of Mv, e.g. Ms. Sa contains far more Middle Indic forms, such as *yeva* (Skt. *eva*), *viya* (Skt. *iva*), *khāyitaka* (Skt. *khādita-ka*) etc. than later manuscripts of the text.

While we were reading the chapter of “The Questions of Nālaka” in Mv, we found that the Sanskrit text agrees very well with its parallel in the above-mentioned *Fobenxingji jing* — the name of the monk is Nālada (那羅陀) instead of Nālaka¹ —, and realised that the comparison of the verses in Mv with those in the *Suttanipāta* and in the Chinese translation helped us to understand properly the difficult verses in this chapter. However, there are some verses, where Mv and the Chinese translation differ. The school affiliation of the *Fobenxingji jing* remains unclear despite the fact that many studies have been devoted to this problem. Probably, this text is rather an amalgam of the Buddha’s biographies of several schools, such as the Dharmaguptakas, Kāśyapīyas, Mahāsāṃghikas, Sarvāstivādins, Mahīśāsakas — these names are referred to at the end of the text —², and it was presumably compiled in China. Despite the complexity of its origin, this voluminous Chinese translation (300! pages in the *Taisho Tripiṭaka*) is extremely important for the study of Mv. Though Samuel Beal published an English translation of the *Fobenxingji jing* in 1875, it is rather an excerpt of the text and therefore, it is desideratum to translate the whole text into English, comparing it with Mv.

In this article, the following texts and translations are juxtaposed:

- (1) the reading of the new edition of the *Mahāvastu* (**Mv(KM)**), based on manuscript Sa (403v1-404r3), followed by an English translation

¹ For the confusion among *Nālaka*, *Nālada* and *Nārada*, cf. BHSD, s.vv.

² Somebody asked: “What is the name of this scripture?” (The Buddha) answered: “Mahāsāṃghikas call it the “Great Matter” (*Mahāvastu*); Sarvāstivādins call this scripture the “Great Decoration” (**Mahālaṃkāra*); Kāśyapīyas call this the “Cause of the Birth of the Buddha” (**Buddhotpāda-nidāna*); Dharmaguptakas call it the “Original Deeds of Śākyamuni Buddha” (**Śākyamunibuddhapūrvacaryā*); Mahīśāsakas call it the “Root of the *Vinayapiṭaka*” (**Vinayapiṭakamūla*). T. 3, no. 190, 932a16~21. 或問曰：“當何名此經？”答曰：“摩訶僧祇師名為‘大事’；薩婆多師名此經為‘大莊嚴’；迦葉維師名為‘佛生因緣’。曇無德師名為‘釋迦牟尼佛本行’。彌(←尼)沙塞師名為‘毘尼藏根本’。”

- (2) the reading of Senart's edition (**Se**), vol. 3, pp. 386-389
- (3) the parallel verses in the *Suttanipāṭa* 699-723 (**Sn**)
- (4) K.R. Norman's English translation of the *Suttanipāṭa* (**Sn(tr.N)**)
- (5) the parallels in the *Fobenxingji jing* (**Fbx**; T. 3, 830a19-c16) followed by an English translation

In the new edition, abbr. Mv(KM), under preparation by the present authors, the italicised characters indicate that they are emended readings, differing from the base text, namely the sole extant palm-leaf manuscript Sa.

Mv(KM) Nālako Kātyāyano bhagavataḥ pāḍau śirasā vanditvā bhagavantam etad uvāca

“purohito mahya pitā Toṇehārasya rājino |
 utpādeṣu viniyukto³ nakṣatreṣu gatiṅgato⁴ ||⁵
 taṃ me pitā avacesi⁶ arthakāmānukampako |
 "buddho khu putra utpanno gaccha pācīna⁷ pravraja" ||
 so (')haṃ bhagavān⁸ anuprāpto "sādhu ..⁹ pravrajāhi¹⁰ māṃ" |
 vaiśāradyeḥi saṃpanno¹¹ vācāṃ bhāṣe tathāgato ||
 Kātyāyanaṃ brāhmaṇaṃ ..¹² "ehi bhikṣū" ti ālape |
 sā ..¹³ etasya pravrajyā abhū va upasaṃpadā” ||

Having bowed his head at the Lord's feet, Nālaka Kātyāyana said to the Lord as follows:

“My father is King Toṇehāra's domestic priest. He is versed in interpreting omens and adept in astrology.

My father, who is compassionate and desires the welfare of others, told me: ‘A *buddha* has now appeared in the world. Go east and take up monastic life!’

Therefore, O Lord, I came here. Please ordain me.” The Tathāgata, who was endowed with confidence, spoke the (following) words.

He said to Brahmin Kātyāyana: “Come, O monk!” This was his initiation and ordination.

Se Nālako Kātyāyano bhagavataḥ pāḍau śirasā vanditvā bhagavantam etad uvāca ||
 purohito mahyaṃ pitā Toṇehārasya rājino |

³ The mss. *vineyukto*; Se em. *vidyāyukto* (≠ mss.; unmetr.).

⁴ Se *gatiṃ*°.

⁵ *Pāda* a is *bha-Vipulā*; *pāda* c is *sa-Vipulā* (read *utpādeṣū*, m.c.).

⁶ Se *avacāsi*; for the aor. in *-esi*, cf. BHSG §§ 32.63-32.67.

⁷ So read the mss.; Se *prācīna*; Pā *pācīna*.

⁸ Se *bhagavaṃ*; for the voc. sg. *bhagavān*, cf. BHSG § 18.81; Abhis III § 15.4; two short syllables *bha-ga-* are contracted into one long syllable (m.c.).

⁹ One syllable is lacking in *pāda* b; Se supplies *tvam*.

¹⁰ Se *pravrajehi* (unmetrical).

¹¹ Se *saṃpannāṃ*.

¹² One syllable is lacking at the end of this *pāda*; Se adds *ca*, which makes it *ra-Vipulā*; alternatively, we can read *kātyāyanaṃ* <ca> *brāhmaṇaṃ* and obtain a regular *Pathyā*.

¹³ One syllable is lacking here; Se supplies *hi* at the end of *pāda* c, but the metre is better by adding a syllable (e.g. *va*) after the word *sā*.

utpādeṣu vidyāyukto nikṣatreṣu gatiṃgato ||
tan me pitā avacāsi arthakāmānukampako |
buddho khu putra utpanno gaccha prācīna pravraja ||
so (')haṃ bhagavan anuprāpto sādhu tvaṃ pravrajehi mām |
vaiśāradyehi saṃpannām vācām bhāṣe tathāgato ||
Kātyāyanam brāhmaṇam ca ehi bhikṣūti ālape |
sā etasya pravrajyā hi abhū ca upasaṃpadā ||

Sn -

Fbx 830a19f. 那羅陀比丘於晨朝時從房而出，往詣佛所。到佛所已，頂禮佛足，却坐一面。坐一面已，時那羅陀即便以偈問佛義言：

Early one morning, the monk Nālada came out from his cell and paid a visit to the Buddha. Having come to the Buddha, he bowed his head at the Buddha's feet and withdrew to one side to sit down. Scarcely had he sat down on one side when Nālada asked the Buddha in verse about the meaning (of the Teaching):

Mv(KM) āyusmām Kātyāyano āha¹⁴

Venerable Kātyāyana said:

Se āyusmām Kātyāyano āha

Sn -

Fbx -

verse 1

Mv(KM) “anyāsi¹⁵ etaṃ vacanaṃ Asitasya yathātathā¹⁶ |

tvam¹⁷ tu Gautama prcchāmi sarvadharmāṇa pāragaḥ¹⁸ ||¹⁹

“I have understood this utterance of Asita as it is. Now I ask you, O Gotama, who have gone to the far shore of all phenomena.

Se “ajñāsi etaṃ vacanaṃ asitasya yathātatham |

tvam tu gautama prcchāmi sarvadharmāṇa pāraga ||

Sn 699 “aññātam etaṃ vacanaṃ Asitassa yathātatham

taṃ taṃ Gotama pucchāma (v.l. -āmi) sabbadhammāna pāraguṃ

Sn(tr.N) “This utterance of Asita is known to be true. I ask you this, Gotama, who have gone to the far shore of all phenomena.

Fbx “我今方驗昔私陀 諦了如語莫不實

今復得聞世尊教 渡(v.l. 度)到諸法彼岸邊 (vs. 1)

“Now, I am finally convinced what (A)sita (said) in the past, (and) clearly understand that his utterance was right and nothing but the truth.

¹⁴ The mss. lack the word *āha*; Se supplies this word.

¹⁵ So read all the mss.; Se em. *ajñāsi*; on *jñ* > *ññ* > *ny*, cf. Roth 2000: 10, 93 (*jñātvā* / *ñatvā* / *nyāccā*); see also BHSD s.v. *anyāsi* “(representing Pāli *aññāsi*? quasi-MIndic for semi-MIndic *ajñāsi*, which Senart reads by em., or *āj°*); aor. of *jñā-*, knew”; cf. also BHSD s.v. *anyātaka*; BHSG § 2.15.

¹⁶ Se *yathātatham*.

¹⁷ Se *tvam*; for the 1. acc. sg. *tvam*, cf. BHSG § 20.15; Marciniak 2014: 172.

¹⁸ Se *pāraga*.

¹⁹ *Pāda* a is *bha-Vipulā*.

Now, (if) I can listen to the Lord's teaching, (I can) go across to the other side of all phenomena.

verse 2

Mv(KM) anāgāraṃ²⁰ upetasya bhikṣājīvaṃ²¹ cikīrṣito |

muni pratyāhara²² dharmam mauneyam uttamam padaṃ ||²³

To (me), who have entered the homeless life and long for the life of mendicancy, tell (me), O Sage, the teaching (concerning) sage-hood (which is) the supreme state.”

Se anagāraṃ upetasya bhikṣājīvaṃ cikīrṣato |

muni pravyāhara dharmam mauneyam uttamam padaṃ ||

Sn 700 anagāriy'upetassa bhikkhācariyaṃ jigimsato (v.l. jigīsato)²⁴

muni pabrūhi me puṭṭho moneyyam uttamam padaṃ

Sn(tr.N) I have come to houselessness, longing for the alms-round. Tell me, sage, when asked, the supreme state, sage-hood.”

Fbx 既已捨家能出家 復持乞食存活命
行於此行得何報？ 我今諮問佛世尊” (vs. 2)

Having already abandoned home, I could leave home (to become a monk), and also live by begging for alms.

What retribution will one obtain by practising this practice? Now, I ask the Buddha, the Lord.”

Mv(KM) bhagavān āha

Sn -

Fbx 爾時，世尊即還以偈報彼長老那羅陀言：

Then, the Lord replied immediately to the elder monk, Nālada, in verse:

verse 3

Mv(KM) “mauneyaṃ ca prcchasi Nāla”, ti bhagavān²⁵, “duṣkaraṃ²⁶ durabhisam̐bhūṇaṃ²⁷ |²⁸

hanta te taṃ ca vakṣyāmi sam̐stambhasva²⁹ dṛḍho bhava ||

“You ask about sage-hood, O Nāla!”, said the Lord, “(which is) hard to practise, hard to attain. Come, and I shall tell you about it. Be steadfast and firm.

Se mauneyam ca prcchasi nāla duḥkaraṃ durabhisam̐bhūṇaṃ |

²⁰ Se *anagāraṃ*; cf. Abhis III, s.v. *an-agāra*~ “(Skt, SWTF, Pā), *an-āgāra*~ (BHS[Mvu]; SWTF, Pā)”.

²¹ Mss. *śikṣā*°; Se em. *bhikṣā*°; cf. Sn. 700 *bhikkhācariyaṃ*.

²² Sa Na *pratyāhāra*; Se *pravyāhara*.

²³ *Pāda c* is *sa-Vipulā*.

²⁴ The forms *jigimsato/jigīsato* (“desiring to win” < OIA. *jigīṣati*; cf. Oberlies 2001: 22) here are probably corruptions of MI **cikissato*, **cikīsato* or **cikimsato* (< OIA. *cikīrsato*). Cf. BHSD, s.v. *niścikīrṣā*.

²⁵ All the mss. read *prcchasi kin ti bhagavān Nāla*...; Se omits the underlined words; cf. Sn 701 *moneyyan te upaṇṇissan ti bhagavā dukkaraṃ*. The words *ti bhagavān* “so said the Blessed One” are hypermetric and, probably, are reciter's remark. Cf. Sn(tr.N), p. 154 (*ad* 18–29).

²⁶ Se *duḥkaraṃ*.

²⁷ Two short syllables *du-ra-* are contracted into one long syllable (m.c.).

²⁸ There is one redundant syllable in *pāda a*; if we read without *ca*, *pāda a* becomes *sa-Vipulā*.

²⁹ Corr. Se; the mss. *saṃstavasya*.

hanta te taṃ ca vakṣyāmi saṃstambhasva dṛḍho bhava ||

Sn 701 “moneyyan te upaṇṇissan” ti bhagavā “dukkaraṃ durabhisambhavaṃ
handā te naṃ pavakkhāmi, saṃthambhassu daḷho bhava

Sn(tr.N) “I shall explain sage-hood to you”, said the Blessed One, “(which is) hard to perform, hard to endure. Come now, I shall tell you about it. Stand fast; be firm.

Āyār *dujjāyaṃ dupparakkantaṃ bhavaṃ aviyattassa bhikkhuṇo ||24.2||*
saṃbāhā bahave bhujjo duraikkamā ajāṇao apāsao. ||24.5||

Fbx 汝問行行果報者 此事無常難驗知
我今爲汝分別宣 宜發精進令牢固 (vs. 3)
“You ask about the retribution from practising the practice. This matter is transient (無常) (and) difficult to ascertain. Now, I shall tell you. You should generate exertion and be steadfast.

verse 4

Mv(KM) samānabhāgaṃ kuryāsi grāme³⁰ ākruṣṭavanditaṃ³¹ |
manopadosaṃ³² rakṣesi kṣānte³³ cānumato bhava ||³⁴

One should practise equanimity, (both) being reviled or revered in the village.
You should ward off fault(s) of the mind. One should be patient and agreeable.

Se *samānabhāgaṃ kuryāsi grāme ākruṣṭavanditaṃ |*
manopadosaṃ rakṣesi kṣānto cānumato bhava ||

Sn 702 *samānabhāvaṃ kubbetha gāme akkuṭṭhavanditaṃ*
manopadosaṃ rakkheyya santo anuṇṇato care

Sn(tr.N) One should practise equanimity, (for) there is praise and abuse in a village.
One should ward off fault(s) of the mind. One should wander calmed, not haughty.

Āyār *vayasā vi ege buiyā kuppanti māṇavā ||24.3||*
unnaya-māṇe ya nare mahayā moheṇa mujjhai — ||24.4||
eyaṃ te mā hou eyaṃ kusalassa daṃsaṇaṃ ||24.6||
tad-diṭṭhī tam-muttī tappurakkāre tas-sannī tan-nivesaṇe ||24.7|||24.8||

Fbx 凡有行者入聚落 讚歎毀辱平等心
其有亂意處須防 當取寂定無上果³⁵ (vs. 4)
Whenever a practitioner enters a village, he (should) harbour an impartial mind (whether) being praised or reviled. When there is something which disturbs the mind, one should ward it off; (and) attain the unsurpassed fruition of tranquil concentration.

verse 5

³⁰ Corr. Se; the mss. *tīme* (?).

³¹ Corr. Se; the mss. *°vindeti*.

³² Na Se *°doṣaṃ*.

³³ Se *kṣānto*; for the nom. sing. masc. *-e*, cf. BHSG § 8.25; Abhis III § 6.3; Karashima 2002: § 9.2. Cf. Sn *santo* = Fbx 寂定 “tranquil concentration”.

³⁴ *Pāda* a is *ma-Vipulā*.

³⁵ 無上果 “the unsurpassed fruition”. This translation seems to have resulted from confounding *anumato* (Mv) with Skt. *anuttamo* (“unsurpassed”).

Mv(KM) uccāvacā niṣcaranti dāve³⁶ agniśikhā³⁷ viya³⁸ |

nārī munipralobhāye³⁹ tāva te⁴⁰ mā⁴¹ pralobhaye⁴² ||⁴³

Various things occur, like flames of a fire in a forest. Women tend to seduce sages, but may they not seduce you.

Se uccāvacā niṣcaranti dāve agniśikhā iva |

nārī munipralobhāye tāva taṃ mā pralobhaye ||

Sn 703 uccāvacā niccharanti dāye aggisikhūpamā

nariyo muniṃ palobhenti, tā su taṃ mā palobhayuṃ

Sn(tr.N) Various sorts of things emerge, like the flames of a fire in a forest. Women seduce a sage; may they not seduce you.

Fbx 行人常觀叫喚響 猶如猛火熾炎然

見於婦人端正容 應須捨離勿生染 (vs. 5)

A practitioner constantly observes the sounds of shouting⁴⁴, like a fierce fire, which blazes intensely. On seeing an elegant appearance of a woman, one should leave her and not give rise to attachment.

verse 6

Mv(KM) virato maithuno dharmo⁴⁵ hitvā kāme⁴⁶ paropare⁴⁷ |

aviruddho asaṃruddho ye satvā trasasthāvarāḥ ||

Abstaining from sexual intercourse, having abandoned different kinds of sensual pleasures, (he is) neither obstructed nor hindered (by) mobile or immovable sentient beings.

Se virato maithunā dharmā hitvā kāmam parovaram |

aviruddho asaṃruddho ye satvā trasasthāvarāḥ ||

Sn 704 virato methunā dhammā hitvā kāme parovare

aviruddho asāratto pāṇesu tasasthāvare

Sn(tr.N) Abstaining from sexual intercourse, having abandoned different kinds of sensual pleasures, (he is) not opposed (and) not attached to living creatures, both moving and still.

Fbx 以不染於諸欲法 彼此各無相染因

³⁶ Corr. Se; the mss. *devām* (s.e.); cf. Sn 703 *dāye*.

³⁷ Corr. Se; the mss. *°śikhām*.

³⁸ Sa *iya*; Na *iyam*; Se *iva*.

³⁹ Dative sg. expressing “tend to”; Or *muni pralobhāye* (m.c.) < *pralobhaye*; cf. Sn *palobhenti*.

⁴⁰ So read the mss.; Se *taṃ*.

⁴¹ Corr. Se; Sa Na *mām*.

⁴² Se *pralobheya*; for the *mā* + opt., cf. BHSG § 42.

⁴³ *Pāda* a is *ra-Vipulā*.

⁴⁴ 叫喚響: There seems to have been a confusion between *uccāvacā* (“high and low, various”) and **ucca-vaca(s)* (“loud speech”).

⁴⁵ Se *maithunā dharmā*, which agrees with the reading in Sn 704; for the acc. sing. masc. -o, cf. BHSG § 8.36; Abhis III § 6.13.

⁴⁶ Sa Na *kāma*; Se *kāmam*.

⁴⁷ Sa Na *paroparet* (s.e.); Se *parovaram*; cf. PTSD s.v. *parovara* “sometimes through substitution of *apa* for *ava* also *paropara*”; cf. Sn 704 *hitvā kāme parovare*.

無染即無鬪競緣 世間所有衆類輩 (vs. 6)

Not attaching to matters related with (sexual) desires, being free from causes of defilement both here and there⁴⁸, free from both conditions of defilement and conflicts (with) all sorts of people in the world.

verse 7

Mv(KM) *yathātmano*⁴⁹ *tathānyeṣāṃ*⁵⁰ *tathātmano* |
ātmānam upamāṃ kṛtvā nāiva hiṃse na ghātaye ||

"As mine (is), so (are) others'; as (are) others', so (is) mine." Comparing himself (with others), he should not kill or cause to kill.

Se *yathātmano tathānyeṣāṃ yathānyeṣāṃ tathātmano* |
ātmānam upamāṃ kṛtvā naiva hiṃse na ghātaye ||

Sn 705 *yathā ahaṃ tathā ete, yathā ete tathā ahaṃ*
attānam upamaṃ katvā na haneyya na ghātaye

Sn(tr.N) "As I (am), so (are) these; as (are) these, so (am) I". Comparing himself (with others), he should not kill or cause to kill.

Fbx 我身彼身無有異 我命彼命等共同
如是審諦思惟觀 嗔(v.l. 噴)時勿殺勿相害 (vs. 7)
There is no difference between my body and the bodies of others. My life and the lives of others are the same and equal." Regarding clearly, considering and observing thus, one should not kill nor harm, when one becomes angry (v.l. "reproaches").

verse 8

Mv(KM) *hitvā-m-īha* *anicchāsyā* |
.. .. . *aniccho bhoti nirvṛto*⁵¹ ||

Se *hitvām iha alpicchāṃ pi aniccho bhohi nirvṛto* |

Sn 707 *ūnūdarō mitāhāro appicch'assa alolupo*
sa ve icchāya nicchāto aniccho hoti nibbuto

Sn(tr.N) He should have an empty stomach, taking food in moderation, with little desire, without covetousness. He indeed, having no hunger arising from desire, being without desire, becomes quenched.

Fbx -

Fbx 830b10f. 若入聚落乞飯食 莫觀諸事散亂心
諸貪染處若捨捐 以無著故當解脫 (vs. 9)

When one enters a village to beg for food, one should not look around at things and distract one's mind. If one abandons what one lusts for and attaches oneself to, one will become liberated because of being free from attachments.

⁴⁸ 彼此 : Cf. *Mv paropare* (*para* + *upara*; lit. "the higher and the lower"; "various") > *Sn parovare*.

⁴⁹ Corr. Se; Sa Na *athātmanā*.

⁵⁰ Four syllables are lacking at the beginning of *pāda* b; read with Se *yathānyeṣāṃ*.

⁵¹ Sa Na *nirvṛto*; cf. Sn 707 *nibbuto*; on the confusion between *nirvṛta* / *nivṛta*, cf. PTSD s.v. *nibbuta*; BHSD s.v. *nirvṛta*.

verse 9

Mv(KM) *tyaja icchāñ ca lobhañ ca yatra saktā pṛthagjanāḥ |*
paṇḍito parivarjeyā⁵² so tare narakam imam ||

Abandon desire and greed to which ordinary people are addicted. The wise man will avoid (them) and cross over this hell.

Se *tyaja icchām ca lobham ca yatra saktā pṛthagjanāḥ |*
paṇḍito pratipajjeya so tare narakam imam ||

Sn 706 *hitvā icchāñ ca lobhañ ca, yattha satto puthujjano*
cakkhumā paṭipajjeyya⁵³ tareyya narakam imam

Sn(tr.N) Having abandoned desire and lust, to which the ordinary individual is attached, one with vision should set out (on the path). He should cross over this hell”.

Fbx 應捨貪等我慢事 一切凡夫染著身
 諸有眼者能離怨 如食毒藥平等死 (vs. 8)

You should abandon lust and the like and self-conceit to which all ordinary people are addicted. Those who have eyes⁵⁴, can avoid adversaries. Whether one takes poison or medicine, one (may) die equally⁵⁵.

verse 10

Mv(KM) *tato rātriṃ nivasito⁵⁶ grāmaṃ piṇḍāya otare |*
āhvayaṃ nābhinaṃdeya⁵⁷ abhihāraṃ ca grāmato⁵⁸ ||

Then, having spent the night, one should enter the village for alms-begging. He should not rejoice at an invitation or offering from the village.

Se *tato rātrivivāsāto grāmaṃ piṇḍāya otare |*
āhvayaṃ nābhinandeya abhihāraṃ ca grāmato ||

Sn 710 *tato ratyā vivasane gāmantam abhihāraye*
avhānaṃ nābhinandeyya abhihārañ ca gāmato

Sn(tr.N) Then at the end of the night, he should betake himself to a village. He should not rejoice at an invitation or a present from the village.

Fbx (若入聚落乞飯食 莫觀諸事散亂心
 諸貪染處若捨捐 以無著故當解脫) (see verse 8) (vs. 9)

夜獨坐時莫念請 遠離聚落亦勿思
 但至天曉欲乞時 正念正思入聚落 (vs. 10)

When sitting alone at night, one should not think about invitations. Distancing oneself from a village, one should not think of it. Only when dawn breaks and one is going to beg (for alms), should one enter a village, while contemplating properly, thinking correctly.

⁵² “avoid, shun, disregard”; Se *pratipajjeya* (≠ mss.); cf. Fbx 能離怨 (“can avoid adversaries”); Sn *paṭipajjeyya* (probably a corruption of *parivajjeyya*).

⁵³ The form *paṭipajjeyya* is probably a corruption of *parivajjeyya*. “One should avoid (desire and lust)”.

⁵⁴ 諸有眼者：= Sn *cakkhumā*; ≠ Mv *paṇḍito*.

⁵⁵ 如食毒藥平等死：The meaning of the sentence is unclear.

⁵⁶ “Then, having spent the night ...”; Se *rātrivivāsāto*.

⁵⁷ Se °*nandeya*.

⁵⁸ Read *gāmato* (m.c.).

verse 11

Mv(KM) na munī⁵⁹ grāmam āsādyā kuleṣu sahasā⁶⁰ care⁶¹ |
ghāsesaṇo⁶² cchinnaḥāso⁶³ na vācā prāpnuvām⁶⁴ bhaṇe ||

Having come to a village, a sage should not go around the houses in a hurry. Searching for food, one (should) avoid laughing and should not utter any word which comes into one's head.

Se na muni grāmam āsādyā kuleṣu sahasā care |
ghāseṣī na cchinnaḥāso na vācā prepsutām bhaṇe ||⁶⁵

Sn 711 na munī gāmam āgamma kulesu sahasā care
ghāsesanaṁ chinnakatho, na vācam payutaṁ bhaṇe

Sn(tr.N) Having come to a village, a sage should not pursue his search for food inconsiderately among the families. Cutting off all conversation, he should not utter a word with an ulterior motive.

Fbx 到聚落中默然住 次第歷家乞食行
遊於聚落莫忽嗤 向他語言勿麤獷 (vs. 11)

Having come to a village, one (should) stay in silence. One (should) beg for food, by going from one family to another. Wandering in a village, one should not laugh unawares. One should not talk to other people in a rude way.

verse 12

Mv(KM) sa pātrapāṇī vicareyā grāme amūko⁶⁶ mūkaśaṁmato⁶⁷ |⁶⁸
tan .. dāna na⁶⁹ nindiyā⁷⁰ dātāraṁ nāvajānyeyam⁷¹ ||

Wandering about with bowl in hand, not dumb, (but) one (should) pretend to be dumb. One should not criticise a gift whatever it is, nor should one despise the giver.

Se sa pātrapāṇī vicareyā amūgo mūkaśaṁmato |
taṁ taṁ dānaṁ na niṁdeyā dātāraṁ nāvajāniyā ||⁷²

⁵⁹ Se muni.

⁶⁰ Corr. Se; the mss. sahasaṁ.

⁶¹ Sa vare (s.e.; the akṣaras ca and va are very similar); Na varo.

⁶² The mss. ghōsesiṇo (s.e.); Se em. ghāseṣī na (w.r.; we already have na at the beginning of pāda d).

⁶³ The mss. °ghāso (s.e.); Se em. ghāseṣī na chinnakatho; cf. Fbx 莫忽嗤 “one should not laugh unawares”; PrMoSū(Ma-L) 30.26. uccagghikāyaṁ (“with a loud laugh”) antaraḡṛham upasaṁkramiṣyāmīti śikṣā karaṇiyā.

⁶⁴ Mss. prāpnuvatām; Se prepsutām (≠ mss.); see Senart's comment in Se III 518; cf. also J. 3.380, n. 7.

⁶⁵ J. 3.386 “When he has descended on a village the sage will not rush about in a hurry from house to house. Chary of words as he begs for food, he does not make a speech when he has obtained it.”

⁶⁶ Se amūgo.

⁶⁷ Sa Na asukaśaṁmato (s.e.; the akṣaras su and mu are similar); Se mūkaśaṁmato.

⁶⁸ In pāda a two short syllables vi-ca- are contracted into one long syllable (m.c.; the metre is mā-Vīpulā); the word grāme is metrically superfluous; Se omits it.

⁶⁹ The mss. lack na.

⁷⁰ Se taṁ taṁ dānaṁ na niṁdeyā; in the mss. two syllables are lacking in this pāda; read either alpam dānaṁ (= Sn 713) or taṁ taṁ dānaṁ (em. Se); for the opt. in -iyā, cf. BHSG § 29.34.

⁷¹ Sa Na bhavatyayam (s.e.); Se dātāraṁ nāvajāniyā, which agrees with the reading in Sn 713.

⁷² J. 3.386 “he will wander alone with his bowl in his hand, not dumb, though he seem to be so. He will not scorn a gift whatever it is, nor slight the giver.”

Sn 713 *sa pattapāṇī vicaranto amūgo mūgasammato*
appaṃ dānaṃ na hīḷeyya, dātāraṃ nāvajāniya

Sn(tr.N) Wandering about with bowl in hand, not dumb (but) thought to be dumb, he should not despise a small gift, (and) he should not disparage the giver.

Fbx 手執鉢盂行乞食 雖有才辯但默然
 設得少食心莫嫌 有(v.l. 布)施飯人勿毀罵 (vs. 12)

When going around for alms-begging with a bowl in hand, one (should) be silent though possessing eloquence. On receiving a small amount of food, one should not become displeased. One, who gives food, should not be disparaged.

verse 13

Mv(KM) *adāsi iti "te sādhu"⁷³ na datto⁷⁴ "bhadram astu te" |*
ubhayen() eva⁷⁵ sadṛśo⁷⁶ rukṣatvaṃ⁷⁷ vinivartaye ||⁷⁸

If (somebody) gives, (one should say:) ‘It is good for you!’; if not given, (one should say:) ‘Good fortune be yours’. Being the same in both (cases), one should avoid harsh feelings.

Se *adāsi iti te sādhu nādāsi bhadram astu te |*
ubhayenaiva sadṛśo rukṣatvaṃ vinivartaye ||⁷⁹

Sn 712 *alatthaṃ yad, idaṃ sādhu, nālatthaṃ kusalāṃ iti*
ubhayen'eva so tādī rukkhaṃ va upanivattati

Sn(tr.N) "Since I received (something), that is well; I did not receive (anything), (that too) is good." Being the same on account of both (occurrences), he goes back to the very (same) tree.

Fbx 所得之處最爲善 若不得處莫生瞋
 於二(v.l. 仁)邊生平等心 至於樹下隨意食 (vs. 13)

When one receives something, that is the best. When one does not receive, one should not become angry. In both cases, one (should) have an impartial mind; one (should) go under a tree (and) eat as one likes.

verse 14

Mv(KM) *so piṇḍacāraṃ⁸⁰ cariya⁸¹ vanantaṃ abhirakṣaye |*

⁷³ Sa Na *sādha* (s.e.).

⁷⁴ Sa Na *na dako*; Se em. *nādāsi* (≠ mss.).

⁷⁵ Se *ubhayenaiva*.

⁷⁶ Sa Na *adrśo*.

⁷⁷ “roughness, harshness (of speech); cf. MW s.v. *rūkṣatva* “roughness, unkindness”; *rūkṣavāc* “rough speech”; *rūkṣavādin* “speaking roughly”; “he should give up rough speech”; cf. the reading in Sn 712 *rukkhaṃ va upanivattati*, Sn(tr.N): “he goes back to the very same tree”, but the next verse still deals with the instructions regarding going on almsround, therefore speaking of returning to one’s home at the foot of the tree, is out of place.” The reading in the Mv is better here.

⁷⁸ *Pāda c* is *na-Vipulā*.

⁷⁹ J. 3.386 “He will say to him, “you have given; good was it of you. You have not given; good fortune be yours.” In both cases he will keep the same frame of mind and avoid all harsh feelings.”

⁸⁰ Sa *pi piṇḍa*^o (ditt.; unmetr.).

⁸¹ Se *caritvā*.

ūnodaro mitā ..⁸² so alpeccho⁸³ syād alolupa⁸⁴ ||⁸⁵

Having finished one's alms-round, one should retreat to the forest. Having an empty stomach, (and taking food) in moderation, one should have little desire and be without covetousness.

Se so piṇḍacāraṃ caritvā navāntaṃ abhirakṣaye |
ūnodaro mitāhāro alpeccho syād alolupaḥ ||⁸⁶

Sn 708 (1st line) sa piṇḍacāraṃ caritvā vanantaṃ abhihāraye

Sn 707 (1st line) ūnūdaro mitāhāro appicch'assa alolupo

Sn(tr.N) When he has been on alms-round, he should betake himself to a grove.

He should have an empty stomach, taking food in moderation, with little desire, without covetousness.

Fbx 830b20. 食訖已後還林內 (vs. 14a) 住於樹下結跏趺 (vs. 14b)

Having eaten, one should go back to the forest, (stay under a tree and sit cross-legged. → **verse 15**)

verse 15

Mv(KM) so vṛkṣamūlopagato āsanopagato muni |
dhyāpeti⁸⁷ akutobhaya⁸⁸ ātmānaṃ nātitoṣaye ||⁸⁹

Having come to the foot of a tree (and) come to his seat, the sage (should) meditate without fear, and should not delight in himself too much.

Se so vṛkṣamūlopagato āsanopagato muni |
dhyāpayati ato bhavyaṃ ātmānaṃ nātitoṣaye ||⁹⁰

Sn 708cd upaṭṭhito rukkhamaṇḍasmiṃ āsanūpagato muni

Sn(tr.N) Standing at the foot of a tree, (or) come to a seat, he is a sage.

Sn 709 sa jhānapasuto dhīro vanante ramito siyā
jhāyetha rukkhamaṇḍasmiṃ attānaṃ abhitoṣayaṃ

Sn(tr.N) Intent on meditation, firm, he should be delighted in the grove. He should meditate at the foot of a tree, delighting himself.

Fbx 830b20f. 住於樹下結跏趺 在於鋪上如仙人 身心及口皆^殺 (v.l. 斂)攝 (vs. 14bcd)
(Having eaten, one should go back to the forest,) stay under a tree and sit cross-legged. Staying on a bed, like a sage, one (should) restrain the body, mind and the mouth.

830b22. 恐怖皆捨勵心意 餘事莫想唯念林 (vs. 15ab)

⁸² Sa Na *pitā* (s.e.); two syllables – 𑖦 are lacking at the end of this *pāda*; Se corr. *mitāhāro*, which agrees with Sn 707 *mitāhāro*.

⁸³ Read *so* (')*lpeccho* (m.c.); Se omits *so*.

⁸⁴ Se corr. *alolupaḥ*; Sa Na *syālpalolupa* (s.e.).

⁸⁵ *Pāda* a is *bha-Vipulā*.

⁸⁶ J. 3.387 “When the sage has finished his alms-round, he should keep to the edge of the forest. Though his stomach be empty he should eat sparingly, have little desire and be not greedy.”

⁸⁷ Se *dhyāpayati*.

⁸⁸ So read all the mss.; Se *ato bhayaṃ*; cf. MW, s.v. *akutobhaya* (“having no fear from any quarter”).

⁸⁹ *Pāda* a is *bha-Vipulā*.

⁹⁰ J. 3.387 “And when the sage has come to the foot of the tree and sat down on his seat, he then meditates on what is to be, and should not enjoy himself too much.”

One (should) discard fear and invigorate their mind, and should not think about other matters but think only of the forest.

verse 16

Mv(KM) yasy(°) atra⁹¹ saritā nāsti cchinnaśrotasya⁹² bhikṣava⁹³ |

kr̥tyākṛtyaprahīṇasya paridāghena-m-acyutaḥ⁹⁴ ||

For whom there is no flow (of desire), for the monk who has cut off the stream, (and) has acquitted himself of what is to be done and what is not to be done, there is a state, unshakable by ardent desire.”

Se yasyātra saritā nāsti cchinnaśrotasya bhikṣavaḥ |

kr̥tyākṛtyaprahīṇasya paridāgho na vijjati ||⁹⁵

Sn 715 yassa ca visatā n’ atthi chinnaśrotassa bhikkhuno

kiccākiccappahīnassa pariḷāho na vijjati

Sn(tr.N) In whom there is no craving, in the bhikkhu who has cut across the stream, (and) has given up what is to be done and what is not to be done, no fever is found.

Fbx 是名比丘出家法 作不作事悉離身

若能平等觸處安 聖人行行應如是 (vs. 20)

This is called the rules of the homeless life of a monk. One has acquitted oneself of both what is to be done and what is not to be done. If one is able to be impartial, one will be peaceful everywhere. The sage should practise in this manner.

verse 17

Mv(KM) evaṃ layanam ākhyātaṃ sambuddhena prajānatā |

eko va abhiramiṣyasi⁹⁶ evaṃ gamiṣyasi⁹⁷ daśa diśā⁹⁸ ||⁹⁹

The (all-)knowing Buddha described living in seclusion (*layana*) in this manner. “Being solitary, you will be delighted, and go (?; *gamiṣyasi*) in the ten directions.

Se evaṃ layanam ākhyātaṃ sambuddhena prajānatā |

eko va abhiramiṣyasi evaṃ gamiṣyasi diśo daśa ||

Sn 718c ekattaṃ monaṃ akkhātaṃ

Sn(tr.N) The state of being alone is called sage-hood. ”.

Sn 718d eko ve (← *ce*) abhiramissasi (← *°issati*)

Sn(trs.N) Solitary, you will certainly be delighted

⁹¹ Se *yasyātra*.

⁹² Sa Na *°śrotra* (s.e.; or wrong back-formation from MIndic *sota*).

⁹³ Se *bhikṣavaḥ*. Probably *bhikṣava* is a gen. sg.; cf. Sn 715 *bhikkhuno*; cf. also Bollée 1997: 59.

⁹⁴ All the mss. thus; Se em. *paridāgho na vijjati*, following the reading in Sn 715.

⁹⁵ J. 3.387 “For him in whom there is no flow of desire, for the monk who has cut off the stream and who has acquitted himself of all duties and tasks, there is no torment of desire.”

⁹⁶ Corr. Se; Sa Na *abhiramiṣyāmi*. It should be read (°)bhi° instead, m.c.; alternatively, two short syllables *a-bhi-* are contracted into one long syllable (m.c.)

⁹⁷ Corr. Se; Sa Na *gamiṣyāmi*.

⁹⁸ Se *diśo daśa*.

⁹⁹ By comparing this verse with Sn 718, 719, one may read: *eko va (°)bhiramiṣyasi <eko> evaṃ gamiṣyasi*, which corresponds partially to the second line in Sn 718 *ekattaṃ monaṃ akkhātaṃ eko ce abhiramissati*, while *daśa diśā* is what remains of the part, corresponding to Sn 719 *atha bhāsihi dasa diśā*.

Sn 719a *atha bhāhisi* (← °*sihi*) *dasa disā*

Sn(tr.N) And you will shine forth in the ten directions.

Fbx 當知業如車輪轉 對一人說聖法時
一人思惟即證知 調伏諸根獨處坐 (vs. 21)

One should know that *karman* turns round like a wheel of a cart. When (the Buddha) preaches the sacred Dharma to a solitary person, the solitary person contemplates it and immediately realises it, subdues (the faculties of) the sense organs, (and) sits in a solitary place.

Fbx 調伏諸根心成就 於後名聞遍十方 (vs. 22ab)

(By) subduing (the faculties of) the sense organs, his mind becomes accomplished. After that, his fame is heard everywhere in the ten directions.

verse 18

Mv(KM) *vo*¹⁰⁰ *mauneyaṃ upeṣyasi kṣuradhāropamo bhava |*

*jihvāya tālum āsādyā tādrśaṃ*¹⁰¹ *saṃyato bhava ||*

You should be (sharp) as a razor's edge. Having pressed your tongue against your palate, you should be restrained in this manner. (Thus), you, indeed, will attain sage-hood.

Se *evaṃ mauneyaṃ upeṣyasi kṣuradhāropamo bhava |*

jihvāya tālum āsādyā tādrśo saṃyato bhava ||

Sn 716 *moneyyan te upaṇṇissan” ti bhagavā*¹⁰² “*khuradhārūpamo bhava*

jivhāya tālum āhacca udare saññato siyā

Sn(tr.N) I shall explain sage-hood to you”, said the Blessed One, “(The sage) should be (sharp) as a razor's edge. Having pressed his tongue against his palate, he should be restrained in respect of his belly.

Fbx 在於樹下當喜歡(←善觀)¹⁰³ 以舌挂腭漸出息 (vs. 15cd)

One should enjoy oneself by staying under a tree, sustain his palate with his tongue, (and) gradually exhale.

Fbx vss. 16~18 (830b24~29) have no parallels in either the *Mahāvastu* or the *Suttanipāta*.

自餘¹⁰⁴諸根悉調伏 心意不得著諸緣
境界悉遣心莫存 穢濁之處並須捨 (vs. 16)

(By) subduing all the other (faculties of the) sense organs, the mind cannot attach itself to any object (of the senses; *ālambana*). (When) all perceptual objects are removed, the mind cannot exist. (Therefore,) one should leave all filthy places.

¹⁰⁰ Se *evaṃ*. The word *vo*, which corresponds to *te* (“you”) in Sn 716, may be a nominative or vocative plural form of the pronoun 2. person (cf. Oberlies 2001: 183f.) or a particle, equivalent to *ve* < OIA. *vai*; cf. Sn(tr.N) 279 (*ad* Sn 560), Norman CP I 48f., VIII 54, Lüders Beob. § 23, Oberlies 2001: 69 (f). However, it is awkward that a particle comes at the beginning of a sentence.

¹⁰¹ Se *tādrśo*. Cf. Sn 716. *udare*.

¹⁰² The words *ti bhagavān* “so said the Blessed One” are hypermetric and, probably, are reciter's remark.

¹⁰³ Except for the Koryō Edition = Taisho Edition, both of which read 善觀 (“observes well”), the others read 喜歡.

¹⁰⁴ The word *ziyu* 自餘 means “other”; cf. ZXYL 605f.; Li Weiqi 2004: 424.

清淨真心行梵行 善語(v.l. 言)處所精勤求
博聞多智須稟承 ¹⁰⁵其有寂靜離欲者 (vs. 17)

With a pure and true mind, (one should) carry out *brahma*-practices. One (should) apply oneself diligently in the sphere of noble utterances (i.e. the Buddha's teaching). One should receive with respect (the teachings of monks) of wide learning and great wisdom.

If there is somebody who is tranquil and free from desires,
若如是人應親近 至於彼邊心信從
信已恭敬如世尊 勿說他家¹⁰⁶是非事 (vs. 18)

one should become close with such a person, go to him and follow him with faith.
Having taken faith in him, one should revere him as the Lord. Do not discuss the rights or wrongs of other people.

verse 19

Mv(KM) *nirāmagandho asito vṛkṣamūlaparāyaṇo |*

ekāsanasya śikṣesi¹⁰⁷ śramaṇopasanasya ca ||¹⁰⁸

(You will) be without moral impurity¹⁰⁹, unattached, resorting to the foot of a tree; you train yourself in (the practice of) solitude and in the ascetic's service.

Se *nirāmagandho asito vṛkṣamūlaparāyaṇo |*

ekāsanasya śikṣāsi śramaṇopāsanasya ca ||

Sn 717cd *nirāmagandho asito brahmacariyaparāyaṇo*

Sn(tr.N) He should be without taints, not dependent, having holy living as his aim.

Sn 718ab *ekāsanassa sikkhetha samaṇopāsanassa ca*

Sn(tr.N) He should train himself in (the practice of) solitude and in the ascetic's service.

Fbx 此行唯在空閑林 或坐山間及樹下 (vs. 22cd)

This practice is (possible) only by staying in a solitary forest or by sitting in mountains or under a tree, (see verse 23)

verse 20

Mv(KM) *śrutvā rijurahaṃ¹¹⁰ dhyāna¹¹¹ dhyāyināṃ kāmātyāgināṃ¹¹² |*

tato hiri¹¹³ ca śraddhāṃ¹¹⁴ ca bhūyo śikṣiya¹¹⁵ māmaka¹¹⁶ ||

¹⁰⁵ The following four lines, namely 其有寂靜離欲者(vs. 17d) 若如是人應親近 至於彼邊心信從 信已恭敬如世尊 (vs. 18abc), seem to make up one verse.

¹⁰⁶ The word *tajja* 他家 means "other people". Cf. ZXYL 272.

¹⁰⁷ Se *śikṣāsi*.

¹⁰⁸ *Pāda* a is *bha-Vipulā*.

¹⁰⁹ For a figurative sense of *āmagandha* (literally "smell of raw flesh, stench; foul-smelling substance") to refer to the morally impure defilements (*kleśa*), see Seyfort Ruegg 1980: 240.

¹¹⁰ *rijurahaṃ*, i.e. *rju* + *arahaṃ*; cf., however, Franke, Kl.Schr. I, 647 *rjur ahaṃ*.

¹¹¹ Se *dhyānaṃ*; for the acc. sg. neutr. -a, cf. BHS § 8.32; Abhis III § 6.8.

¹¹² Se *kāmacāgināṃ*.

¹¹³ Sa Na *rirhi* (s.e.); Se *hirim*.

¹¹⁴ Corr. Se; Sa Na *śuddhāṃ* (s.e.; the *akṣaras śu* and *śra* are similar).

¹¹⁵ Se *śikṣeya*; for the opt. in -iya, cf. BHS § 29.34.

¹¹⁶ Sa Na *māmata*; Se *māmako*, which agrees with the reading in Sn 719; cf. PTSD s.v. *māmaka*; for the nom. sg.

Having heard of the upright and praiseworthy meditation of those who meditate and have abandoned sensual pleasures, my disciple should train himself in modesty and faith.

Se *śrutvā rjuraḥaṃ dhyānaṃ dhyāyinaṃ kāmācāgināṃ |*
tato hiriṃ ca śraddhāṃ ca bhūyo śikṣeya māmakō ||

Sn 719bcde *sutvā dhīrānaṃ nigghosaṃ jhāyīnaṃ kāmācāgināṃ*
tato hiriṃ ca saddhaṃ ca bhiyyo kubbetha māmakō

Sn(tr.N) Having heard the fame of the wise, of the meditators, of those who have given up sensual pleasures, then my disciple should develop modesty and faith all the more.

Fbx 莫毀他人自讚歎 語言不得大高聲
猶如猛火遠處聞 如是思惟斷諸惑 (vs. 19)

Do not denigrate others and praise yourself. One should not speak in a high and loud voice. (An affliction is) like a ferocious fire of which one hears from afar. Considering it in this manner, one (should) eliminate afflictions.

verse 21

Mv(KM) *na pāraṃ dviguṇāyati nāpi cāikaguṇaṃ yataṃ¹¹⁷ |*
uccāvacā pratipadā śrāmaṇyena prakāśitā ||^{118, 119}

One does not go to the far shore twice-repeatedly; nor is it reached (simply) by a single way. (Therefore), the (two) courses of practice, (namely) high and low, are taught concerning (?) the state of an ascetic.

Se *na pāraṃ dviguṇāyati nāpi caivaṃ guṇāyati |*
uccāvacā pratipadā śrāmaṇyena prakāśitā ||¹²⁰

Sn 714 *uccāvacā hi paṭipadā samaṇena pakāśitā*
na pāraṃ diguṇaṃ yanti na idaṃ ekaguṇaṃ mutaṃ

Sn(tr.N) For high and low are the paths proclaimed by the ascetic. They do not go to the far shore twice; this is not experienced once.

Sn(tr.B) High and low is the practice taught by the Ascetic. They do not go in two ways to the far shore; [yet] it is not experienced in a single way.

Fbx -?

verse 22

masc. -a, cf. BHS § 8.22; Abhis III § 6.1.

¹¹⁷ Sa Na cāiva guṇayatā (s.e.); Se caivaṃ guṇāyati. Cf. Sn 714. *ekaguṇaṃ mutaṃ*.

¹¹⁸ *Pāda* a is *bha*-Vipulā; *pāda* c is *na*-Vipulā.

¹¹⁹ This verse is difficult to understand; cf. J III 388, n. 1; Sn(tr.N) 311f.; Sn(tr.B) 994; This verse is quoted in **Ārya-Vasumitra-saṃgrhīta-śāstra*, T. 28, no. 1549. *Zun Poxumi Pusa Suoji lun* 尊婆須蜜菩薩所集論, 798c11f. 不二倍越岸 亦不一倍終 高下語句義 是沙門所傳 and it is commented on as follows: 798c13~19: “不二倍越岸”者，有諸疑網，不越無量生死岸。疑網未盡，不能越生死。“二倍”者，姦偽、幻惑也。復作是說，諸有“二倍”者，彼不能越不越。彼“一(←二)倍”者，行垢成就，一倍喪終。“高<下>語句義”者，高者，現身出要；不高者，現身習出要。復作是說，高者，是謂生天；不高者，趣惡道中。“是沙門所傳”，世尊敷演。

¹²⁰ Cf. J. 3.388 “The Beyond is not a future twice-repeated, nor is it merely a future once-repeated. Various are the courses of conduct revealed by the state of a recluse”.

Mv(KM) taṃ nadīṣu vijānāti <r>andheṣu¹²¹ pradareṣu¹²² ca |

sannādayaṃti¹²³ kunadyo¹²⁴ śāṃta-m¹²⁵-eva mahodadhi ||

One understands this from streams (which flow) in clefts and crevices. (Namely) small rivers make loud noises, (while) the great ocean is quiet.

Se taṃ nadīṣu vijānāti randhreṣu pradareṣu ca |

sannādayati khu ogho śāntaiva mahodadhiḥ ||

Sn 720 taṃ nadīhi vijānātha sobbhesu padaresu ca

saṇantā yanti kussobbhā, tuṇhī yāti mahodadhi

Sn(tr.N) Know this by the streams (which flow) in clefts and crevices. (Rivers in) small channels move noisily; the great oceans move in silence.

Fbx 或在河岸池泉側 如是處所坐思惟

闕少智慧恒睡眠 滿足寂定常覺悟 (vs. 23)

(from verse 19) or by staying on the bank of a river or on the side of a pond or a fountain. One (should) sit in such places and contemplate. Those who lack wisdom constantly sleep, (while) those who have attained tranquil concentration, are always awake.

verse 23

Mv(KM) yaṃ ūnakaṃ taṃ sanati¹²⁶ yaṃ pūraṃ śāntam eva taṃ |

ūnakumbhopamo bālo hrada pūro va paṇḍito ||¹²⁷

What is not full makes a noise; what is full is indeed quiet. The fool is like an unfilled pot; the wise is like a full pond.

Se yaṃ ūnakaṃ taṃ svanati yaṃ pūraṃ śāntam eva taṃ |

ūnakumbhopamo bālo hrada pūro va paṇḍitaḥ ||

Sn 721 yaḍ ūnakaṃ taṃ saṇati yaṃ pūraṃ santam eva taṃ

aḍḍhakumbhūpamo bālo rahado pūro va paṇḍito

Sn(tr.N) What is not full makes a noise. What is full is indeed silent. A fool is like a half-filled pot; a wise man is like a full pool.

Fbx 如泉如池如大海 寂定之者亦復然

愚癡人如半瓶泔¹²⁸ 智慧者猶滿池水 (vs. 24)

One, who has (attained) tranquil concentration, is like a fountain, like a pond, like the ocean. The fool is like a half-filled pot; the wise is like a full pond.

verse 24

Mv(KM) yo munī bahu bhāṣati upetaṃ arthasaṃhitam |

¹²¹ Se randhreṣu.

¹²² So em. Se; this is also the reading in Sn 720 padaresu; Sa Na pracaṣeṣu (s.e.).

¹²³ The mss. and Se sannādayati.

¹²⁴ “small rivers”; Se em. khu ogho (≠ mss.).

¹²⁵ Sa Na śata (s.e.); Se śānta eva.

¹²⁶ Sa Na satati (s.e.; the akṣaras na and ta are similar) < OIA. svanati; Se svanati; see PTSD s.v. saṇati.

¹²⁷ Pāda a is bha-Vipulā.

¹²⁸ 泔 (gān, hàn), which usually means “slop from rinsing rice” (gān), probably means “full” (hàn) here.

nirvāṇaṃ¹²⁹ sāḁṣātkuryāya jānanto bahu bhāṣati ||

When a sage speaks a great deal, it is endowed (with benefit) and furnished with meaning. Having realised *nirvāṇa*, he, knowing(ly), speaks a lot.

Se *yo munī bahu bhāṣati upetaṃ arthasaṃhitam |*
nirvāṇaṃ sāḁṣātkuryāya jānanto bahu bhāṣati ||

Sn 722 *yaṃ samaṇo bahu bhāṣati upetaṃ atthasaṃhitam*
jānaṃ so dhammaṃ deseti, jānaṃ so bahu bhāṣati

Sn(tr.N) When an ascetic speaks much (which is) possessed of and endowed with meaning, he, knowing(ly), teaches the doctrine, he, knowing(ly), speaks much.

Fbx 智人雖復多言語 言語雖多不失時
或有才辯語言多 復有少言而審諦 (vs. 25)

Though a wise man speaks a great deal, talks a lot, he does not miss the appropriate time. Some possess eloquence and talk a lot, while some speak only a little but know very clearly.

verse 25

Mv(KM) *yo ca dhīro mitabhāṇī¹³⁰ jānaṃ na¹³¹ bahu bhāṣati |*
sa munī maunam arhati¹³² sa munī maunam adhyagāt” ti ||¹³³

However, one, who is wise and moderate in speech, knowing, does not speak much, is a sage who deserves sage-hood, is a sage who has attained sage-hood.”

Se *yo ca dhīro mitabhāṇī jānanto na bahu bhāṣati |*
sa munī maunam arhati sa munī maunam adhyagāt ti ||

Sn 723 *yo ca jānaṃ yatatto jānaṃ na bahu bhāṣati*
sa munī monam arahati sa munī monam ajjhagā

Sn(tr.N) But he who, knowing(ly), is self-restrained, (and) knowing(ly), does not speak much, that sage deserves sage-hood; that sage has gained sage-hood.”

Fbx 如是少言亦名智 是則名爲仙聖人
是名真實中道行 是名寂靜得解脫” (vs. 26)

Thus, one, who speaks only a little, is regarded as wise; he is called a saint-cum-sage. This is the so-called true middle path; this is namely how one attains liberation through tranquillity.”

Mv(KM) *Nālakaprasānā samāptā¹³⁴*
The Questions of *Nālaka* end

Sn *Nālakasuttaṃ niṭṭhitaṃ*
The *Nālaka-sutta* ends

Fbx -

¹²⁹ Read *nirvāṇa* (m.c.; *ma-Vipulā*).

¹³⁰ Se °*bhāṇī*.

¹³¹ All the manuscripts read *taṃ*, which is probably s.e. for (*jā*)*naṃ*; Se *jānanto* (≠ mss.); cf. Sn 723 *jānaṃ*.

¹³² Sa *sa munī maunam arhati sa munī maunam arhati* (dittography).

¹³³ The metre in *pāda* a is *sa-Vipulā*.

¹³⁴ Se *nālakaprasānaṃ samāptaṃ*.

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- ARIRIAB = *Annual Report of the International Research Institute for Advanced Buddhology at Soka University*
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- corr. = correction made or proposed; corrects
em. = emendation made or proposed; emends
- Fbx = *Fobenxingji jing* 佛本行集經, T. 3, no. 190, translated by Jñānagupta 闍那崛多在 591 C.E.
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- () restored *akṣara*(s)
[] damaged *akṣara*(s)
< > omitted (part of) *akṣara*(s) without a gap in the manuscript(s)
.. one *akṣara* is lacking in the manuscript(s)
~ stem of a word, e.g. *dharmā*~
- absence of word(s); absence of parallel(s)
° except for letters, following or preceding the sign, the word is the same as the preceding one, e.g. *ratnāmayā* (v.l. °ān).
* a hypothetical form which is not attested anywhere, e.g. **snāru*
< α < β: the form α comes from β, e.g. Pā. *ratana* < OIA *ratna*
← α ← β: the Sanskrit form (or Chinese character) β should be changed to α